XIV.

A

SERMON

Preached at

St. *Botolphs Aldersgate*,

At the

FUNERAL

OF

ROBERT HUNTINGTON Esq.

Who DIED *April* 21. and was BURIED *April* 30. 1684.

By *TIMOTHY HALL*, Rector of *Alhallows Staining*, *London*.

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BIBLIOTHECA BODLEIANA

TO THE

Worſhipful, and my much valued Friends,

ROBERT HUNTINGTON.
JOHN FREIND.
THOMAS BRUMPSTED.
} Eſquires, Sons, and Executors of the Deceaſed.

And to

Mr. *TIMOTHY DOD.*

And to their Worthy and Religious Conſorts:

Mrs. *ELIZABETH HUNTINGTON.*
Mrs. *ANN FREIND.*
Mrs. *MARTHA BRUMSTED.*
Mrs. *ELIZABETH DOD.*

FUnerals *may well be ſtiled (with Sacraments)* Viſible Sermons, *becauſe they teach by the Eye, and outward Senſes. The Dead ſpeak aloud to the Living, and as it were in a Glaſs, repreſent to them what their condition in the circulation of a little time will be. Shortly, we ſhall be in the* place of Silence *with them. When we ſee others* fall *before us, how eaſily and naturally is it infer'd, that our* ſtanding *cannot be long after them. Yet how apt are we to flatter our ſelves with the ſpinning out of our Thred of Life to a great length! A man would wonder, that in the Wilderneſs, where ſo many Thouſands died,* Moſes *ſhould then pray,* Lord, ſo teach us to number our days, that we may apply our hearts unto wiſdom, *Pſal.* 90. 12. *If they who had ſo many dying Objects continually before them, needed to be ſtirred up to pray in this manner, ſurely much more have we to whom ſuch ſpectacles (though many) are more infrequent. To Correct this*

folly and madneſs which poſſeſſeth the hearts of men while they live, *Eccleſ.* 9. 3. *Who turn away their Eyes from their* Sepulchre, *and divert them with more pleaſing proſpects, I have ventured to comply with your Requeſts in Publiſhing this* Sermon. *I am equally ſurpriſed, That you ſhould* deſire, *and I* permit *ſo thin a Diſcourſe to appear abroad. I expect to be Cenſured for diſtributing a Triſle amongſt ſo many of you. I take you all joyntly in the Dedication, becauſe on this occaſion to have addreſſed to one, might have been interpreted a diſregard to the reſt; Beſides, it being Preached by your Order, and by the ſame influence being now made Publick, I engage you to be accountable with me for all the rude ſtrokes in it. I know your deſign was to keep up his Memory; but ſuch an haſty Monument Erected to it, cannot long preſerve it; I had neither Art nor time to build one. The Errand this Diſcourſe comes on, is not to deſire you to remember your Father; It would be a rudeneſs to requeſt that he might live in your thoughts; I am ſenſible, you will do that without my being your Remembrancer; but I beg, That nothing which was Exemplary in him, be Buried with him, and ſealed up in his Grave; That you would improve what was delivered at his Funeral to the beſt Spiritual advantages, that you may live as ſtrangers in this World, and perſons belonging to a better; That it may prove effectual to the furtherance and joy of your Faith, ſhall be a conſiderable part of the hearty Prayers of*

Yours to Serve you,

TIMOTHY HALL.

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Heb. II. 15.

And deliver them who through fear of death were all their life time subject to bondage.

THE Apostle, in the former part of this Chapter, having asserted the nature and necessity of the Incarnation and Death of Christ; he now in my Text, and the preceding Verse to it, acquaints us with the ends and uses of it.

All the Host of Heaven stood amazed at this great Mystery, expecting what would be the issue of this great Trial. Men and Devils could not fathom the depths of God's design in this dismal Tragedy. They verily concluded, That the Captain of our Salvation would now be conquered, and that they should hear no more of him, when once he was humbled to his Grave. Can he save others, who cannot save himself? Can he bring life to others, by his own death? After this Sarcastical manner the *Heathens* upbraided the *Christians*,

ſtians; and the Apoſtle tells us, That this Death and Croſs of our Lords, was a ſtumbling-block to the *Jews*, and folly to the *Greeks*, 1 *Cor.* 1. 18, 23. And thus indeed it well might have been, had not that All-wiſe God (who brings light out of darkneſs, and meat out of the eater) by his unſearchable counſel and wiſdom over-ruled this matter ſo, that the Death of Chriſt, like to that of *Sampſon's*, ſhould iſſue and conclude in the utter rout and overthrow of his, and our greateſt Adverſaries. Whil'ſt they bruiſed his heel, he brake their head. Thus by his wiſe diſpoſal, he made Suffering, to be Saving; Death Victorious, and the Stripes of his Son to be Medicinal and Healing to us. One end was to deſtroy the power of *Satan*, to *break the head of* that *Serpent*, *ſtilling this enemy and ſelf-avenger*. *Pſal.* 8. 2. *Leading captivity captive*, *Pſal.* 68. 18. *Binding the ſtrong man*, Matt. 12. *And dividing the ſpoil with him*, Iſa. 53. Thus this great deſtroyer was quelled and conquered, and at the Sign of the Croſs thus uſed (*by faith in his death, I mean*) we may at any time put the Devil to flight, and caſt out the Prince of this World.

The other end is mentioned in my Text, *to deliver*

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deliver them who through fear of Death, &c. Which words acquaint us with a double ſubjection of the Servants, or *Children* of God, (as they are called in the foregoing Verſe.)

1. *A ſubjection to Death.*
2. *A ſubjection to Bondage, upon account of Death.* From whence I gather theſe Propoſitions.

Prop. 1. God's own Children, thoſe for whom Chriſt dyed, may be brought, and kept under the fear of Death.

Prop. 2. The fear of Death is a ſtate of Bondage.

Prop. 3. The onely deliverance from this fear, is by the Death of Chriſt.

I ſhall make the firſt, the ſubject-matter of my Diſcourſe at this time; and in treating on that, ſhall comprehend the other.

God's own Children, thoſe for whom Chriſt died, may be brought under, nay, kept under the fear of death; and this fear may be ſo great and preſſing, that it may be a heavy burthen; it may gall them much, and deeply affect their Souls to their great diſquietment; ſo that they may have many uneaſie hours, and doleful complaints; it may bring them into an Eſtate of Slavery and *Bondage*: And this trouble may not one-

ly be heavy and great for its nature, but long, and continued for its duration; it may run Paralled with the longeſt date of their time, and not come onely by way of Paroxiſm and Fit, but hold them *all their life long*. So that in the beſt, the fear of Death is not wholly deſtroyed and removed. Grace doth not extinguiſh Nature; and the Chriſtian doth not ceaſe to be Man. There is a double fear of Death.

1. Natural, and inſeperable from our preſent condition. There is implanted in Man a deſire of Self-preſervation; and this is Natures averſation to its own diſſolution. This is an innocent and guiltleſs infirmity, and no more culpable, than wearineſs, ſickneſs, and many other natural imbecillities, inſeperably annexed to the condition of Mortality.

2. There is a ſinful fear of Death, a fear of Death more than as it is natural, *viz.* as it is *Penal*, and an iſſue of the Curſe; as it brings Men under the Devils power, and may prove a dreadful inlet and paſſage to Everlaſting Burnings.

Now the Children, (*viz.* of God, and of the Promiſe) in ſome meaſure have conquered this laſt ſort of fear; but it is impoſſible for them,

them, while they are cloathed with this frail and tattered Humanity, wholly to rid and divest themselves of the former. Death is the King of Terrors, and therefore may command dread and fear even in the best. Plentiful are instances of this kind, and they easily occur to us. Thus *Jacob* feared to die by the hand of his Brother *Esau*, and studied how to meet him in Peace, and prayed to God to stay his Hand, and turn his Heart. The Man after God's own heart cries, *the sorrows of death compassed him, Psal.* 116. 3. And tells us, how *his soul came to be full of trouble, Psal.* 88. 3. because, *his life drew nigh to the grave*, and he was *counted with them that go down to the pit.* How industrious he was, to save his Life, will appear from his Counter-plots to save himself when *Saul* pursued him. Good *Hezekiah* could not receive a summons to the Grave with dry Eyes; the Message made him chatter like a Crane, and mourn as a Dove, *Isa.* 38. 3, 14. Good old *Hilarion* was frequently chiding of his Soul with an *Egredere O Anima*, for being so loath to leave a crazy body, in which it had been a Tenant upwards of Fourscore Years: Nay, our blessed Redeemer himself, in whom there was no Sin to imbitter his dissolution

dissolution to him, yet we find him greatly affected at the approach of his departure hence; *his soul was heavy unto death.* He entred not the Lists with that last Enemy without a heavy Spirit: *Father, if it be possible, let this cup pass from me.*

It was the saying of Reverend Mr. *Greenham,* (page 15. of his Works) *I like as well of them that measurably fear death, as of them who joy at it:* In another place he tells us, *He never dared desire to dye, however his continual Crosses did afford him small desire to live.*

It is true, we sometimes meet with Christian *Heroes* of St. *Paul's* temper, whose song ever since he had been in the Third Heavens, was to return thither again; who are so much exalted above the fear of Death, that they court, and crave it, and make it the most desirable of desirables, *Phil.* 1 23. They never sing a loath to depart, but chearfully chaunt out with old *Simeon* their *nunc Dimittis,* Luk. 2. 29. *Lord, now lettest thou thy servant depart in peace.* With *Elijah,* they are satisfied, and full enough of days, and crave no further time, 1 *Kings* 19. 4. Nay, so fervent and earnest was the desire of the Primitive Christians after Immortal Glory, that they groaned earnestly, desiring

ſiring to be cloathed upon with their Houſe from Heaven, 2 *Cor.*5.2. They ſeemed not onely to be contented, but rejoyced with their departure; and in the mean time, they did rather accept of Life, than affect it, and endured it, more than deſired it. Great is the number of Chriſtian Pilgrims, who (in St. *Bernards* Phraſe) deſire *Repatriaſſe*, to return home, and looſe from the ſhore of Life, and to Launch out into the Ocean of Immortality, looking for that bleſſed Hope, and the glorious *Epiphany* of the great God, and our Saviour Jeſus Chriſt, *Titus* 2. 13. At the news and tidings of their Lords approach, their Faith Eccho's back their hearty *Amen*, *Even ſo come Lord Jeſus.* But here we muſt take notice, that our deſires may be looked upon in a double capacity, either as natural and connate, or rational and elicite, according to the Principles of Reaſon and Grace. A man that hath a gangren'd Member hath a natural deſire to keep it in the Body, but his Rational deſire makes him willing to part with it. Thus our Saviour told the Apoſtle *Peter*, *He ſhould be bound, and carried whither he would not*, John 21. 18. To be girded and pinion'd, he would not, according to his Natural will; but according to his Renew-

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ed and Sanctified will, he was ready joyfully to go to the place of Martyrdom.

Thus my Spirit may cry, *Come Lord Jesus, Come quickly*; when the Flesh may say, *Master, save thy self*, and pray *that the cup may pass from it*.

On the other hand, They who have the greatest reason to dread it, may sometimes defie it; and knowing not what it is to dye, brutishly seem to slight it. Thus in these low running dregs of time, an Atheistical crew of Men living in Brutish Ignorance, fall blindfold into their Pit and Grave; they shut their Eyes, and are never awakened, till those Infernal Flames flair about them, and lend them Light to read their folly. They are not out of danger, but onely without the knowledge of it: Their hardiness proceeds not from the knowledge of their good Estate, but their ignorance of their bad one, like Passengers that are asleep in a Ship that is sinking: They Revel, and Hector on the very Pits brink, and their joy is like to that of those who are stung with the *Tarantula*, which is not the Effect of Mirth, but Madness; and though *they have no bands in their Death*, yet *Death hath dominion over them*.

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Pleaſant Company, Wine, Feaſting, Muſick, divert their thoughts from that formidable proſpect of their End, couzening themſelves as far as they can, with that vain Opinion, *That the way to eſcape the ſting of death, is not to think of it.*

It is *Riſus Sardonicus*, a deadly joy; *The end of their mirth is heavineſs, Prov.* 14. 13. Like thoſe ſilly Fiſhes, which ſwim down the ſweet ſtream of *Jordan*, into the dead Sea, where they periſh.

Some indeed there are which pleaſe themſelves with vain hopes of deliverance, and flatter themſelves with ungrounded preſumptions, that they ſhall eſcape the bitterneſs of Death. Oh the fooliſh, and helpleſs ſhifts that beſotted ſinners cling to! How many periſh at the very horns of the Altar? What ungrounded hopes have they from their own Fictions? How ſadly do they abuſe the beſt Doctrines; and ſuck Poyſon from the extent of God's Mercies, and Chriſt's Merits! They ſuffer their own innate Light to be Extinguiſhed, and reſiſt all means of Conviction from that which is Revealed. Thus you ſee, that the Propoſition is irrefragable, notwithſtanding we Read ſome good Men have defired it, and ſome bad

Men have not dreaded it.

In further prosecution of this Truth,

1. I shall lay down some Propositions that tend to the clearing and confirming of it.
2. I shall inquire into the grounds and causes of this fear of Death.
3. By way of Application, I shall lay down some Directions as proper remedies and cures of this fear.

1. Propositions tending to the illustration and further defence of this Truth.

1. Prop. *Man in his first Creation was not made Mortal or Corruptible.* *Adam* fell into a dying condition in the day that he Rebelled against the Crown and Dignity of Heaven. I know the Question is much controverted, *Whether* Adam *were made Immortal, or no?* This were to make Death necessary before Sin; which the Apostle contradicts, when he writes *Rom.* 5. *That by one mans sin death came into the World:* and *Rom.* 6. 23. *The wages of sin is death.* Death is the fruit and effect of our Disobedience, and passes upon all, *inasmuch as all have sinned, Rom.* 5. 12.

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2. Prop. *All men are now ſubject unto death, as it is pœnal.* The firſt Sentence reaches all Mankind, *Gen.* 2. 17. Moſt men look on Death as the common lot and condition of Mankind, reſulting from their frail condition, and the jarring and warring Principles of their compoſition, which for want of poiſe deſtroy one another. They think it belongs onely to our Natural, and not at all to our Moral Capacity; reckoning it to be the conſequent of their Being, and not the demerit and puniſhment of our Guilt. It is very true, though the principles of our Nature are ſubject to Diſſolution, yet if we had not declined from the Law of our Creation, we had not inclined to the Grave or Corruption, but God had made our Life commenſurate with our Holineſs, and prolonged our Time with our Obedience. But alas! Death now is not more Natural, than it is *Pœnal.* All Mankind is Condemned as ſoon as Born. Life is a Reprieve, and ſhort ſuſpenſion of the execution of that Sentence, which in the day of *Adam*'s Tranſgreſſion was pronounced on him, and his deſcendants: And oh miſerable we! if we improve not this ſmall ſcantling of time to ſue out our Pardon, and make our peace with this

incenſed Judge of Heaven and Earth; who though he be a Serene, yet withal is a dreadful Majeſty; and will infallibly Execute the ſeverity of the Sentence on every Offender, who doth not timely accept and comply with thoſe Terms and Articles of Peace, which in the Preaching of his Goſpel are tendred to them.

3. Prop. *Fear and Bondage are inſeparable attendants on ſuch a ſinful and pœnal ſtate.* It cannot be avoided, but that the expectation of Death in ſuch a condition muſt be very troubleſome. This is a ſtrait Yoak, and will pinch the Necks of all the Sons and Daughters of *Adam*, though ſome wear it more eaſily than others. This will perplex our minds, raiſe ſtorms within, and ſink us frequently into deep deſpondencies; for we know not how to caſt it off, in vain are all attempts to ſlip the Neck out of this Collar; we are unable to deliver our ſelves, no man can free his own Soul. We are in God's Chain, and it is impoſſible to break it, all our ſtrivings will contribute nothing to its Removal, but onely gall and torment us more.

4. Prop. *Whatsoever bitterness and gall there is in Death, it is from Sin, that makes it more terrible than otherwise it would be.* 1 *Cor.* 15. 56. *The sting of Death is sin.* So many Sins as thou committest, so many stings thou puttest into thy Death, to render it more dreadful to thee. Could a man dye, and have no Sin laid to his Charge, though there might be some pain, yet there could not be Terror in his departure out of this World.

Well may Death be called the Terrible of Terribles, when there is not onely an apprehension of the dissolution and divorce between the Soul and Body, but there interposes and starts up the guilt of many Sins, which confront the Sinner, and stare him in the face; nay, those sins that had a gaudy and tempting dress, will then be strip'd of all their feigned Beauties, and appear in all their dreadful Circumstances, agitating and terrifying the Consciences of men, with the expectation and dread of future Evils. When the Sinner dare not die, yet cannot live; what Convulsions must there needs be in his Breast, which must terrify him like the cracks of a falling House. What a calm and well-natured Death might a man have, (far beyond that *Euthanasia* which

Augustus

Augustus wished for himself) if Sin and Hell, and approaching Judgment, and a gnawing Worm within, did not drive him into Agonies and Despair. Alas! when nothing is in view to him but these things, and the conclusion of the whole matter will with him be nothing short of hideous Darkness, and a tormenting Fire, having Heat but no Light, gnashing of Teeth, late Remorse, incurable Wounds, Self-hatred, and all imaginable distresses, even to be hated of God, and to hate him for ever, He must needs turn away his Face in the anguish of his Soul from beholding such distracting Objects. These things our Sins procure for us, and fill our Souls with all the anticipations of Hell.

5. Prop. *The Death of Christ applyed by Faith, is the onely Soveraign Remedy to deliver us out of this estate of Fear and Slavery.*

Our Heavenly *Elisha* hath cast Salt into those bitter Waters, and so healed them. Death to a Believer is a Serpent without a sting. He hath fortified us against these Fears two ways.

1. By giving us the example of his Dying.

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His tasting of Death before hand, keeps it from being a Cup of Trembling, and wonderfully will this animate our Spirits under all dejections, That our Lord walked in this dark Valley before us.

2. *By affording us the merit and efficacy of his Death*; This is very operative to this purpose, to consider, That our Redeemer, and the Captain of our Salvation, undertook our Deliverance by his own Death: so that now there is *no Condemnation to them which are in Christ Jesus*, *Rom.* 8. 1. For *being justified by Faith* in the Death of Christ, they have *peace with God*, and in themselves, *Rom.* 5. 1.

Thus has Christ changed the nature of Death, that it should be more desirable, than dreadful to a good Man, being like *Josephs* Chariot sent for dying *Jacob*, to carry us to the place of our hope and desire. This made the Apostle sing that sharp and shrill Note, in the ears of Death, and send that bold and brave Challenge to the last enemy; 1 *Cor.* 15. 55. *O death, where is thy sting? O grave, where is thy victory?* Death is swallowed up in Victory. It is not now so much an Outlet of Temporal,

ral, as an Inlet of Eternal Life. Well might the Apoſtle write inſultingly, as a man offering Sacrifice for Victory, and ſinging a Triumphant Song, while his Feet ſtood on the Neck of his Enemy. We know now to whom to have Recourſe, when our Spirits droop at the apprehenſion of our Deceaſe; not to Saints, or Angels, not to the Bleſſed Virgin her ſelf; but to her Son, who is the Lord of Life: that Brazen Serpent we are to look upon, when that Fiery one of Death puts out his Sting; and we are ſufficiently Antidoted againſt all the Poyſon that is ſpit at us.

Thus we ſee the *Children*, though they cannot eſcape the ſtroak, yet they are freed from the ſting of Death; they can play upon the hole of this Aſpe without danger, and welcome the grimmeſt approach of this Deſtroyer with a ſmile, being freed from the Venom of this Serpent, by him who is, the *Captain of the Lords Hoſt*; who hath aboliſhed Death, and brought *Life and Immortality to light*. He has by his own Death, made Death to them, not onely tollerable and eaſie, but deſirable and gladſome. Indeed, none dared cope with this King of Terrors, but our *Bleſſed Lord*; and he by dying, went into the Den of this Dragon,

Dragon, Fought it, and Conquered it in its own Territories and Dominions.

6. Prop. *Notwithstanding all that Christ hath done to reconcile us to a view and prospect of our Dissolution; yet so deep is the love of Life, and fear of Death implanted in us all, that Nature cannot but tremble at the approaches of it.* Though this Serpent is bereaved of his Sting, and the Nature of it changed to every holy man; yet its hissing affects us at sometimes with a cold sweat and shivering, some regrets and aversation from it. The heart of that man who is most heavenly, and covetous of entring the promised new *Canaan*, who breathes after that happy Country, the *Jerusalem* above, is now and then startled at his passage thorough the howling Desert which leads thither; he would be cloathed with Immortality, and yet unwilling to put off the Garment of this Body. We would be blessed and happy, but wish it might be some other way than by dying. Loath weare to be *absent* from the Lord, and yet desirous to be *present* here; we may desire to be with the Lord, and yet at sometimes very loath to depart: it is often the case of many a Child of God, that he very willingly

would be at his journeys end; and yet at the same time dreads the going *the way of all flesh*, which leads to it: thus, like little Children, we are covetous of being cloathed with a new Garment, and yet may be so pained and pinched in the putting of it on, that it may force a Tear or two to distil from our Eyes, in the exchange of our Sute of Flesh, for the Robes of Glory.

7. Prop. *This natural fear of Death frequently sinks and degenerates into a very vitious and sinful one.* It is difficult in this matter, so to fear as not to over-fear. Our Passions of this nature, are often subject, either to mistake their *Object* by fearing what we need not, or else to exceed their *bounds* by fearing more than we need, or ought. Hence it often comes to pass, That this dread of Death has proved a great snare to the best of Men. What mean and unmanly shifts, what poor tricks and artifices, what unfriendly ways and methods have many used, (even to the spilling of others Blood) to save their own? They have sullied their Names and Reputations, wounded their own Spirits, and grieved those of their Friends, and all to eke out an Inch of Life. *Abraham* though dignified with that Illustrious Title,

of the *Father of the faithful*; yet so unbelieving was he of God's Providence over him, that he betakes himself to sinful Equivocations, (those Cousin-germains to a Lye) to save his Life. While we use any indirect means to prolong our days, it plainly Reproaches us to our faces, that we fear men more than God, and Death more than Hell and Damnation; which is very absurd and foolish, to fear the less, and not the greater evil; to be afraid to *dye*, but not to be *Damned*. Great reason therefore there is, to watch over this Natural Fear, lest it prove immoderate, and betray us into the hands of many foul Temptations, as it did *Abraham*, *Isaac*, and *Peter*. Our Saviour gives us præmonitions about it, when he instructs us not to be *afraid of men who can kill the body, and after that have no more that they can do: but I will forewarn you whom you shall fear*, &c. *Luke* 12. 4, 5. One fear, (like fire) drives out another. If the fear of God more prevailed in our hearts, it would wonderfully qualifie and moderate all the powers of our Souls, that there would not be such prevailing excesses and disorders in them. Our care therefore must be, that our Natural Fear be compatible with that which is gracious,

ous; and that we never dread any thing further than it is consistent with the fear of God.

8. Prop. *This Natural fear of Death being kept within due bounds, may very much be improved to our advantage.*

1. *It will help us to be more patient under* all *penal evils.* So Sentence of Death be not executed, Stripes and Imprisonment, Fines and Banishment are more easily undergone. *Skin for skin, and all that a man hath he will give for his life, Job* 2. 4. A *living* man will not *complain, Lam.* 3. 39. Thou art *alive* man, that one word encircles many Blessings, and I pronounce an hundred Good things in that comprehensive Monosyllable. Of all other evils we say, They are not so bad as Death, and therefore they may, and must be bore.

2. *It will make us more watchful against all sinful evils.* God has in his Law appointed Death, as a punishment for many Offences, that it might be a curb and bridle in our Mouths to restrain us from the Commission of those Sins; and when men throw this aside, what wickedness is there which they will not attempt?

Eve was emboldned to ſin by the Devils telling her, *ſhe ſhall not die.* Men will not commit that wickedneſs which they know is not onely againſt *God*, but againſt their own *lives* alſo.

3. *It will weaken our pride.*

It will render us more low and vile in our own Eyes. This will much abate our Pride, and keep us humble. *Put them in fear, O God,* (*viz.* of Death) *that they may know themſelves to be but men, Pſal. 9. 20.*

4. *It will ſtrengthen our Faith. We received,* ſaith the Apoſtle, 2 *Cor.* 1. 9, 10. *the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the Dead.* While a man looks to ſenſe, and is upheld by ſenſible Comforts, there is not that exerciſe for Faith, which otherwiſe there would be; for the exerciſe therefore, and ſtrengthning of his Grace ſo acceptable to God, and advantageous to us, God expoſes his *Children* to this fear of Death, that when all other helps and ſupports are removed, they may fly to him for Refuge. The *Bohemians* when they loſt their famous Captain *Ziſca*, ſtiled themſelves *Orphans*. *She that is a widdow indeed, and deſolate, truſteth in God*, 1 Tim. 5. 5. Whereas, while ſhe had an Husband and Children,

this

Children, she trusted over-much in them. The *Hemorrhoisse* made not her Applications to our Lord, till all her stock was spent. *A poor and afflicted people will trust in the name of the Lord*, Zeph. 3. 12.

5. *It will quicken our preparations for death.* God therefore wills it, That we should have, not onely some *thoughts*, but also some *fears* of Death; that we may improve the day of Grace, and be working while it is called to day. Fear is an Affection which quickens to Action; *Noah* being *moved with fear, prepared an Ark*, Heb. 11. 7. They that fear not Death, grow desperate, their Language is, *Let us eat and drink, for to morrow we die*; but they that are armed with this well-guided and bounded fear, infer much more wisely, saying, *Let us pray, read, hear, repent, believe, obey, for to morrow we die.* Thus you see great advantages may be made of this Natural infirmity, and we may learn how to turn our Water into Wine; to make those thoughts of Death, which at some times lie very cold at our Stomachs, to become very cordial and reviving against all sinful and immoderate dread of it. Grace, though it do not extinguish, yet it corrects and regulates Nature; and

and by the ways above mentioned, mortifies this fear, that it prove not a Temptation to Sin. *Stoicism* hath attempted to do this; but Christianity only can, and hath effected it: In the School of Christ is best taught the right Cure of all our amazing and distracting fears.

2. I come now to inquire into the grounds and causes of this fear. As before I distinguished this fear it self, so now I shall the causes of it, into Natural, and Sinful.

1. *Natural Causes.* Death on this account is dreadful, because it is a future, unavoidable evil to Nature. As a *future possible good* is the *object of hope*, so a *future possible evil* is the *object of fear*; and much more it is to be dreaded, when it is a *certain* futurity, *as death is*, which no ways can be declined. Nature looks upon Death as its Enemy, whose design is to divorce and separate Soul and Body, two ancient Comerades; no wonder therefore that it shun it, when it knows it shall one day fall by the hand of it. Memorable is the passage of that Martyr to the Executioner, driving the Staple into the Stake; *Pray friend knock it in fast, for Nature will be working.*

And that this fear is greater in some, than

others.

others, from the very constitution and temperament of the Body, is every days observation. Our very natural Complexion renders us either more bold, or fearful. This is a natural Passion, which though it may be Corrected and Sanctified, yet it cannot be totally Conquered, for Religion changes not the temperament of the Body. Good men who are of this fearful temper, and melancholy disposition, and experience the *tyranny* of this Natural Passion, have need to pray for the *Sanctification* of it. *I never thought Religion did depend upon the temper of the Body, but I am sure the acting and exerting of it very much doth.* But these fears, so far as they are Natural, they are Lawful; for they are not Transgressions of any precept, and though they may be reckoned amongst our *infelicities* and *weaknesses*, yet they come not into the number of our *Sins* and *Crimes*.

2. There are *sinful grounds* of this fear of Death; these chiefly are to be regarded, and they are very many; some I shall name, and can do little more than in the gross produce them, leaving you to enlarge on them, and I am sure any *man of thoughts* may be very Copious on this Subject; his own inward

sense

ſenſe of things ſtrongly will atteſt all to him. This *ſinful* fear proceeds,

1. From the want of a *holy* fear, the fear of the Great God. As the fear of him is the leſs, the fear of Death will be the more. The caſting off the fear of God in our Lives, is the ready way to caſt us into a ſlaviſh fear of Death. It was one of the Judgments Threatned, *Deut.* 28. 58, 65, 66. *If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name,* THE LORD THY GOD; *Then neither ſhall the ſole of thy foot have reſt, but the Lord ſhall give thee a trembling heart, and failing of eyes, and ſorrow of mind; and thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life.*

2. From the *want of faith in the death of Chriſt* ſprings this *fear of our own death.* Even *the children,* holy and religious perſons, who live ſoberly, righteouſly, and godly, are ſometimes beſet with theſe uncomfortable apprehenſions of Death; being now and then plagued with the remainders of an unbelieving heart, as if ſtill Death were not ſubdued, as if Death had conquered Chriſt, and not Chriſt Death: The Diſciples *were terrified and frighted, and unbelieving thoughts did ariſe in their hearts,* Luk. 24. 37, 38. *Fools,* our Lord calls them, *and ſlow of heart to believe,* ver. 25. *We truſted that it had been he which would have redeemed Iſrael,* v. 21. Here their Faith flag'd, and hang'd, the wing extreamly; their Buckler was much battered, and ſtood in need of beating out again. *Weakneſs of Faith* gives *ſtrength* to our Fears, and doth both *greaten* and *multiply* them upon us. Faith is not without its Conflict with ſadneſs of Spirit, and carnal fears; *Amalek* ſometimes is too hard for *Iſrael*, and the Houſe, of *Saul* frequently prevails over the Houſe of *David*.

3. This Fear proceeds from want of serious *meditation* on Death, and due *preparation* for it.

Our negligence and sloath in not finishing that Work which God has put into our hands to do, may well make us loath to come to an account with our Lord. Bad Stewards are afraid of a Reckoning; and Death coming thus suddenly, puts all into Confusion: *Suddenness and fear* are joyned together, *Prov.* 3. 25. Suddenness of Destruction is the description of a doleful and fearful Estate. When men have laid in no Antidotes and Cordials against Death, then, like *Nabal*, their Hearts die before they do. This was *Davids* Case, *Psal.* 39. *ult.* *O spare me.* Stay a little, that *I may get strength* to combat with this Adversary. The best are too backward in their preparations for this Encounter with this grim and gastly Enemy, and therefore are not without their fears; But oh! who can express that great fearfulness which needs must surprise Unregenerate men, who are clapping many Stings into their Deaths by their repeated and continued Sins; they take pains to make their End uneasie, and with their Vices dress up Death in a terrible Vizard to affright them. What ease can they live at, whose Souls this Night may be turned out of their soft Beds where now they lye securely snorting, into a Bed of Flames? one would think, these Men should eat their Bread with trembling, and the thoughts of their danger should keep them waking. There is no wonder, that a sinful *Cause* should produce a sinful *Effect*; and that Mens *Terrors* should be increased with their *Offences*. Every wicked man must look Death in the face, with pale cheeks. It was a Copy of *Julians* countenance, but not of his *dying one*, when he said, *Vitam repoſcenti naturæ tanquam debitor bonæ fidei reddituros exulto.* What *Solomon* speaks of Prophane mens merry living, That *even in laughing their heart is sorrowful*, Prov. 14. 13. is very applicable to their

Dying

Dying condition, their heart gives their mouth the Lye. Indeed, ſometimes like furious Gameſters, they throw up their Cards, not out of any diſlike of gaming, but of their Games; they are rather diſcontented with Life, than contented with Death; but yet ſuch reaſſume their Play, and go on afreſh; and ſo do theſe Paſſionate Fools upon ſecond thoughts, eat their words, and unwiſh their wiſhes. Such are like to *Gaal* in his drink, *Judg.* 9. 27. *He curſed Abimilech* when he was at a great diſtance; ſpeaks very contemptibly of him, brags how he would uſe him, if he had him in his Clutches, *ver.* 29. But upon *Abimelechs* appearance, his courage was cooled, his heart ſunk into his heels, for he fled before him, *ver.* 40. Mens ſins will one time or other ſink their ſpirits, and make their Death dreadful; and that upon account,

1. *Of the guilt that is in ſin.* To apprehend ſin unpardoned, amazes and confounds, and therefore God's Arreſt by Death, muſt make the knees ſmite, and ſtrike one againſt another, *Belſhazzar* like, who could not hold his joynts ſtill.

2. *Of the filth in ſin.* The defilement of it is ſo great, that it makes the ſinner ſtartle. Such ſqualid and naſty ſights, muſt needs occaſion the turning away of our Eyes. Who can look upon them, and live? The Sinner often ſinks and drops at the view of his Luſts; they have a killing Aſpect.

4. Exceſſive love of Life, and of this World, begets immoderate fear of Death. When Mens hearts are ſo cloſely united to Creature-comforts, they cannot be torn from them without much violence and pain. What we over-love in the Enjoyment, we over-fear in the Apprehenſions of its loſs. A Child that has taſted much of the Breaſt, cannot be pulled from it without much crying: Things glued together, are ſeldom parted, without tearing or breaking. If thy Portion is onely in this Life, thou

art utterly undone when it is ended, and who can blame a man for fearing the loſs of his *All*?

It is a *Canonical* Truth, though in the *Apocryphal* Writings, *O death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions!* Eccleſ. 40. 1. How ſad a ſight is a Hand writing on the Wall to a *Belſhazzar* in his Cups? To a rich man dreaming of his *goods laid up for many years*, how ſad and confounding muſt that voice be, *Thou fool, this night thy ſoul ſhall be required of thee?* Luk. 12. 20. It was a wiſe and Chriſtian Speech of *Charles the Fifth*, to the *Duke of Venice*, who *Hezekiah*-like, ſhewed him the Glories of his Throne and Palace, his great Wealth and Riches; *Hæc ſunt quæ faciunt invitos mori*, Theſe are the things that make us loath to Dye.

5. This fear is frequently occaſioned by too much *careleſneſs* about our worldly Affairs; I mean, the neglect of a provident, timely ſetting our Houſe in order, and adjourning this neceſſary and hard Work to the dregs of our Age. That which ſhould be the *living* Mans care, is too often the *dying* Man's task: The ending of our Accounts with Men, and the beginning of our Accounts with God, are both of them generally put off to the inconvenient ſeaſon of a Death-bed! To reckon with God and Man at once, is too hard a Province for a ſick and languiſhing ſinner. Many more Grounds might be aſſigned, I ſhall add but one more.

6. The breach of former ſick-bed Vows and Reſolutions, when we were in fear of Death, renders men more fearful when once they come in ſight of it.

The Anſwer is not amiſs which *Theodoricus, Biſhop of Coleine* gave to the Emperor *Sigiſmund*, upon his inquiry, which way he might beſt get to Heaven: *If thou walkeſt* (ſaid the Biſhop) *ſo as thou didſt promiſe under thy*

paine l

painful fit of the Stone. Our Extremity commonly renders us holy, and our Pain is prodigal of thoſe Vows, which our eaſe is niggardly of performing. We daily ſee deſperation making thoſe *Votaries*, who in their health were the looſeſt *Libertines*. Were it eſſential to Health, thus to debauch us, it would make a good man out of love with it. It were better to be always Sick, than for our Health to maks us Irreligious. Let us pray to God to remedy this Sickneſs of our Health, and to bleſs us rather with ſanctified afflictions, than *curſe* us with unſanctified proſperity.

I now am to ſpeak to the third Particular, and that by way of Uſe and Application.

3. *To give ſome Preſcriptions and Remedies, by way of Antidote and Defence againſt the Fears of Death.* It was one of the defects which the Learned *Verulam*, (*In his advancement of Learning*,) found in our Phyſitians, that they do not ſtudy thoſe Remedies, which might procure an *Euthanaſy*, an eaſie paſſage to their Patients (ſince they muſt needs dye) thorough the Gates of Death. Such helps muſt be left (*ſaith Biſhop* Hall) to the care of the skilful Sages of Nature, the uſe whereof muſt be with great caution; leſt while they endeavour to ſweeten Death, they ſhorten Life. My work at preſent, is to preſcribe ſpiritual helps to an eaſie and comfortable departure out of the houling Wilderneſs of this World, to make the Grave-bed ſoft, that we may lye down in Peace there, and deſcend to thoſe dark Chambers with as great deſire, as a weary Traveller lies down to Sleep. The neglect of looking to this while we live, is the cauſe why Death comes on ſo many as a *Snare*, as amongſt many other, it did on *Ceſar Borgia* (the wicked Son of a worſe Father, *viz.* Pope *Alexander the ſixth*) who meeting Death in that Cup of Poyſon, which he had prepared for others, cried out with great Conſternation under

der this terrible Surprise. *adversus omnia pericula me munivi præterquam mortem*: That he had armed himself against all casualties, excepting Death, for of that he never thought. Amazing and deplorable inconsideration! that men should find time to think of all things, but those which do most nearly concern them! that *Heaven* and *Hell*, *Death* and *Judgment*, should then only come into mens thoughts, when they have no thing else to think of. How solicitous are we to fortifie our selves against external evils, timely engaging against Sickness and Poverty, Banishment and Imprisonment, Cold and Hunger, Shame and Scandal, but laying little or nothing up against the evil day? Death comes and seizes most with a heavy hand, because so little is done to bear up against it. Take notice here of the excellency of the *Christian Doctrine*, which affords beyond all other *Professions*, the greatest relief in this way. Some Philosophers have essayed upon comforts of this Nature; and *Epicurus* tells us, if a wise man were to burn in *Phalaris* Bull, he might say, *Dulce est, & ad me nihil pertinet*. But these were empty brags, and founded on some principles, of which we may say, (as *Job* to his Friends) *Ye are miserable comforters*; such as these,

1. Premeditation on it before it comes; others rejected this as much, because it made a man miserable before he was so. Meer apprehensions of it to them (who wanted the *Divine Oracles*) signified little to lighten their burden.

2. Others supported themselves with the thoughts of necessity, and inevitable fate, and many such like considerations. But alas, tho *Philosophy* has been stiled *animi medicina*; yet their Precepts in reference to comfort, have been compared to the influence of the Moon, which doth rather rotten, then ripen, in respect of the Suns influence. They were ignorant of *Christ the Prince of Peace*,

Peace, of the holy *Paraclete and Comforter*, and unacquainted with the *Life of Faith*. They knew not how with *Ignatius*, to invite the *Croſs and Fire, Breaking on the Rack, Quartering of Members*, and all the *Torments* that either Men or Devils could invent. When the Emperor threatned St. *Baſil* with Death, *O that it might come*, was his ready and chearful reply. When *Eudoxa* the Empreſs threatned *Chryſoſtome*; he ſent her word, *Nihil præter peccatum timeo:* he feared Gods wrath, (becauſe of his Sins) but not at all her. Theſe are the men that tread on the *Lion*, the *Aſp*, and the *Adder*. And that we may be enabled to do the like, take theſe following Directions; theſe comforts and conſolations of Gods own Preſcription in the Holy Scriptures, which as far exceed all Philoſophical Remedies, as the Sun doth a Glow-worm. I am conſtrained to be ſhort in them, and muſt leave it to you, to blow every bloſſom into a Flower.

1. Direct. *Rectify your Apprehenſions and Opinions of Death.* Is not thy fear of it grounded upon a miſtake? Fears are apt to agravate evils. *Levis eſt dolor ſi nihil opinio adjecerit.* We fright our ſelves with Images and Ideas of evils, and dreſs up Bug-bears and Mormoes to Torment our ſelves withal. Chriſt himſelf walking upon the Waters, was by the Diſciples trembled at as a dreadful Apparition. It may be thou lookeſt on Death, as ſome utter *Abolition* and *Extinction* of thy Being. Remember it is but a *departing*, which thou calleſt a *Death*. See how God himſelf ſtiles it to the *Father of the faithful*, Gen. 15. 15. *Thou ſhalt go thy fathers in peace.* It is but a *going away*, not a *periſhing*; and not a going to wo and miſery, but a comfortable going to our Fathers. It is hence called, *the way of all the earth*, Joth. 23. 14. Chriſt intimates his Death under this Notion; *It is expedient for you that I go away*, John 16. 7. Death is a *journey-*

Mors nomen tantum fidelibus. vitæ via Bern. Omnibus finis, multis remedium, non nullis votum.

journeying from one Region to another. See in what familiar terms God conferred with *Moſes* about his Death, Deut. 32. 49, 50. *Get thee up into this mountain, and die in the mount whither thou goeſt up, and be gathered unto thy people.* Death it ſelf is ſo embalmed and cloathed in the Holy Scriptures, that there is even a ſweetneſs and beauty in it: therefore called an *uncloathing*, a *putting off the fleſh*. He that has wore his Cloathes long, till they are foul and naſty, will he not willingly ſtrip himſelf to put on a freſh Suit?

Children fear their neareſt Relations, and beſt Friends, when they appear under a diſguiſe to them; but when their Vizard is taken off, they rejoice at their preſence.

To ſweeten our *departure* to us, it is called a *reſt* and *ſleep*. Is there any hurt in that? Would not a man tired out with a long days work, gladly go to bed? Under theſe Notions we may bury all fearful thoughts of Death. *Our friend Lazarus ſleepeth; but I go that I may awake him out of ſleep*, John 11. 11. What more deſirable and refreſhing than a good nights reſt? Sleep is the Nurſe of Nature, the ſweet *Parentheſis* of all our Griefs and Cares. Cloathe thy Death therefore in a Scripture-dreſs, and this will help to allay the bitterneſs, and beautifie the deformity of it. Sleep is a *ſhort Death*, and Death is but a *long Sleep*. The *Babylonians* are threatned with death, under the name of a *long ſleep*, Jer. 51. 57. *They ſhall ſleep a perpetual ſleep, and not wake, ſaith the King whoſe name is the Lord of Hoſts.* It is a *Judgment* to be caſt into a ſleep like death, but a *Mercy* that Death is like a ſleep: Nay, death is not a *perpetual ſleep*: A good man when he has done his work, falls aſleep, and awakes in the great morning of the Reſurrection to receive his wages.

Hence

Hence the Grave is call'd a *Bed*, Iſa. 57. 2. It is Gods *Ark* and *Cheſt*, wherein he keeps the Bodies of his Saints, and he will open this *Cabinet* in the great day of the Reſurrection, and take his *Jewels* out; he will ſcowre and furbiſh them up again, making their *vile* Bodies like unto the *glorious* body of Chriſt.

The *Jews* call the Grave, *Beth Chaiim*, i. e. *The houſe of the living*; and when they return from the Burial of their Friends, they pluck up the graſs, and caſt it into the Air, uſing thoſe words of the *Pſalmiſt*, *Pſal.* 72. 16. *They ſhall flouriſh like the graſs of the earth.*

The *Greeks* call their Church yards, *Dormitories*, Sleeping places; and the *Germans* (ſay ſome) call them *God's-acre*, becauſe their Bodies are ſown there, to be raiſed again. Be not then daunted with the gloomy thoughts of a *total diſſolution*; no, it is but a *little intermiſſion*, a diſappearance for a while, a ſhort and ſweet nap in their Beds, which are warmed and perfumed for them by Chriſt's Body laid in the Grave, with whom alſo they look to Riſe to Eternal Life. And this leads me forward to the

2. *Dir. Be eſtabliſhed in that weighty and great Doctrine of the Reſurrection.* Soul and Body, old Companions, part but for a while. Thou art not ſo ſure to ariſe in the Morning, when thou lieſt down at Night, as thou art to awake at that day. 1 *Theſ.* 4. 14. *For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* What an Antidote is this againſt the worſt of Death? That Chriſt who did ariſe from the Dead, ſhall come again, and bring all his with him in Glory? Theſe *Scripture* Conſolations come home to the very heart, which the *Philoſophical* ones did not, (being in *Tullies* Phraſe, *Medicina morbo imbecilliores*;) well therefore might the Apoſtle

call on them, *to chear up, and comfort one another with ſuch words of truth*, ver. *ult.*

The Courage and Conſtancy of the *Jewiſh* Martyrs was ſuch on this account, that they would not accept of Deliverance in their Tortures, that they might *obtain a better Reſurrection*, Heb. 11. 35. The Reſurrection they knew would recruit, and recompence them.

Lucian called the Chriſtians *miſerable Caitiffs*, for being ſtout to the Death, in the belief of this Doctrine; on the ſame account, all wiſe and good people muſt pronounce *them of all men the moſt happy*. Remember what God ſaid to *Jacob*, Gen. 46. 3. *Fear not to go down into Egypt*: for *ver.* 4. *I will go down with thee, and I will alſo ſurely bring thee up again.*

3. Dir. *Remember Death is the common condition and lot of all mankind.* Now what reaſon haſt thou to be troubld when (as *Joſhua* expreſſes it) *thou goeſt the way of all the earth?* If all Travel this Road, art thou ſo fooliſh, as to think, there ſhould be a by-path for thee to go alone? None can Redeem his Brothers, no not his own Life, from Death. *Monarchs*, *Emperors*, *Patriarchs*, *Prophets*, *Apoſtles*, have trod this Tract; nay, *Chriſt* himſelf: why then doſt thou fear to follow ſuch a glorious Company? Grudg if thou wilt, that thou art a Man; grudg not that being a Man, thou muſt die. Where are the Fathers of old? Do the Prophets live for ever? This is the Kings *high-way*, and the Beggars alſo. You tread no untrodden Tract; You are not the firſt ſet out this way, nor will be the laſt. Thou doſt not break the Ice firſt.

4. Direct. *Familiarize Death in thy thoughts.* This familiarity with it, will breed contempt of it. Men little think of Dying, therefore are the terrors of Death ſo ſtinging. *Plato* perſwading to the thoughts of Death,

defined true Philoſophy to be a Meditation of Death. Even *Tygers* and *Lions*, which at their firſt ſight affright, by frequent viewing abate their terror. Look it often in the Face, and thou wilt ſooner be reconciled to its hard Features, and grim Countenance. Bid Death to thy Board, to thy Bed, to thy Cloſet, to thy Counting houſe, and thy Shop, walk with him in thy Garden, as *Joſeph* of *Arimathea* did. Dye daily in your Thoughts and Meditations, and when you come to it *actually*, you will die more *delightfully*. It is for want of theſe thoughts, that mens Souls are chaſed out by *Violence*, rather than yielded up to God in *Obedience*.

5. Direct. *Ponder on the happy advantage of your diſſolution.* This is a large Cluſter, and I cannot tarry to give it you Grape by Grape.

1. *Death will give thee a freedom from all evil*, Whether of Sin or Sorrow; cure all your Diſeaſes and Infirmities, dry up all your tears. When the ſtroke is once ſtruck, adieu then to the Temptaions of Satan, the rage of Perſecutors, diſtempers of Mind, deformities of Body, diſgrace of Name, unfaithfulneſs of Friends, undutifulneſs of Children, loſs of Eſtate, and whatever elſe makes life bitter. Didſt never cry out, who ſhould deliver thee, with the Apoſtle? *Rom.* 7. 24. and art troubled when a *Liberate* is ſent? Art afraid to Land after ſuch Storms and Tempeſts? How many have deſired Death, nay ſinfully deſtroyed their Lives, to deliver themſelves from Griefs, Fears, Wants and Pains? 'Tis true, he Sins highly that goes away out of this World, before God calls him; yet who would refuſe to go, when once he is call'd?

2. *It will put thee into poſſeſſion of thine Inheritance.* I deſire to depart, and to be with Chriſt. Who would tarry ſo long from his dear Lord, that might have paſſage to him? When the *Heathen Socrates* was to dye for his

Religion, he was greatly comforted at his Death, with this, that he should go to the place where he should meet *Orpheus*, *Homer*, *Hesiod*, and many other Worthies of the former Ages: Had he but known *Christ*, the order of *Cherubim* and *Seraphim*, *Angels*, glorified *Saints*, *Patriarchs*, *Prophets*, *Apostles*, *Martyrs*, *Confessors*, our Fathers, Mothers, near Relations, and dear Friends, and the rest of the glorious Heirarchy of Heaven, he would then doubtless have taken down his deadly draught of Hemlock with greater relish and satisfaction.

The *Proto-Martyr Stephen* triumphed over Death, when he saw the Heavens opened, and the Son of man standing on Gods right hand. Faith will help to the same beatifical Vision and Prospect. It is pleasant to the eyes to behold the Sun; but the Sun is as darkness, and altogether useless in that Kingdom of Glory, *Rev.* 21. 23. *Rev.* 22. 3, 4, 5. If *David* in the Wilderness so impatiently thirsted to appear before the living God in an earthly *Jerusalem*; how earnestly should we long to see his glory in the heavenly one? *Psal.* 42. The glimps of his *back parts* was as much as *Moses* might behold, yet that put a shining glory on his Face; what will it be then to see him *face to face*? The glimps of Christ in his transfiguration ravished Three Apostles who beheld it: St. *Pauls* Vision, that did wrap him up in the third Heavens, advanced him above the rest of mankind; but the *beatifical Vision* of the Glory of the *Great God*, far excels all. This leads me to the next particular.

6. Direct. *Renew your familiarity with the blessed ones above.* Remember that great Army of God, (*the souls of the just from Adam till now*) are all got safe thorough *this dead Sea*, and are triumphing in Heaven already, and that there are but a few straglers in the end of the World

left

left behind, and then which part do you desire to be with? But especially remember that *Jesus* your head is entred into the Heavens before you, and is preparing a place for you, not being willing to be there without your company. He would have you there to behold his Glory; and do not these considerations provoke you to covet to be united to that heavenly Quire above, which incessantly Sing (not resting either day or night) that melodious Anthem to him that sits on the Throne, and unto the Lamb for ever and ever, of blessing and honour, and glory, and power, *Rev.* 5. 13. Many more things might be added by way of Direction, but I shall add but this one more, tho the most considerable and important.

7. Direct. *Act faith on the death of Christ.* Here is the main prop and pillar of comfort. Who would have dared to dye, had not our Lord dyed first? he has taken away the Sting of Death; what harm can there be in a stingless Snake? He hath cut the lock of Sin, where the strength of Death lay. *Hosea* 13. 14. *O Death, I will be thy plagues; O grave, I will be thy destruction:* Christ hath happily triumphed over it, both for himself and thee; his precious Blood has altered its Complexion, and turn'd its pale Face into a beautiful Sanguine: Our Redeemer having unstung it, we may safely put it into our Bosomes; It is an Enemy indeed, but a Conquered and disarm'd one. Dost dread an Enemy Vanquish'd to thy hand, and sprawling at thy feet? Hath *David* killed this great and formidable *Goliah*, and shall not trembling *Israel* recover their Spirits, and up, and pursue the *Philistines*? Shall a Conquered Enemy disanimate the Conquerors? Remember and revive, O Christian; The Captain of thy Salvation has not onely destroyed, but sanctified the Grave to thee, and perfumed the dust thereof with his

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own body. What comfortable words are those, *Because I live, ye shall live also, John* 14. 19. The Grave that otherwise affords but a noysom smell, smells sweet ever since the *Rose of Sharon*, and the *Lily* of the Vallies lay in it. This dark hole is made lightsome, ever since that *true Light*, (for a time Eclipsed) shone out of it. Thus our *Sampson* has found an honey-comb in the Carcase of this Lion. Christ is the Lion of the Tribe of *Judah*, from whose Death, as from a plentiful Breast, we may suck abundance of sweetness. His Sepulchre is the most fragrant knot in *Joseph's* Garden: your thoughts cannot be dyed into a richer Colour than the meditation of Christ Crucified. As St. *Paul* always did bare about in his Body, so do you in your Minds, the dying of the Blessed Jesus: Assure your selves, the pale face of Death will look ruddy, when you cast this blood of sprinkling on it.

This should arm the Heirs of Life, against the fear of Death. We read Cant. 3. 7, 8. *The valiant of Israel have their swords on their thighs because of fear in the night.* Night strikes men into fears; especially, the Night of Death; but gird this Sword on thy Thigh, get a living Faith in thy Heart, and all the fears of Death will not dead it.

This should teach us to give Praise and Thanks to our Lord and Master. How did the *Philistines* rejoyce, when they had got *Sampson* in their hands? *Judg.* 16. 23, 24. *Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoyce: for they said, Our god hath delivered Sampson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.*

What *Lebanon* is sufficient to burn? Or what Cattel

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on a Thouſand Hills for a Sacrifice? What *Hecatombs* of Praiſe and Service are due to our *great God and Saviour*? Who hath delivered the Deſtroyer both of our Souls and Bodies into our hands; and us out of his; who hath ſlain, not onely many of us, but either hath, or will make havock of us all, heaps upon heaps, and that far more and greater than ever *Sampſon* did of the *Philiſtines*. *Not unto us, O Lord, not unto us, but to our moſt mighty and merciful God and Saviour be all the praiſe and glory given, who hath tranſlated us from under the power of ſin and death, into the kingdom of his dear Son.*

HAving finiſhed one *Text*, it may be expected I ſhould ſpeak on *another*, viz. *Our deceaſed Brother*, who is the doleful occaſion of this days ſolemnity. I acknowledg I have not been much uſed to *Funeral Encomiaſticks*; and when I conſider that this kind of Work is not without much hazard, I do the more unwillingly engage in it. Relations will think *too little* is ſpoke, others *too much*. The task is hard, when on one hand I may be cenſured to give a faint and mean Character, and on the other hand I may be thought to over-do it, and be Paraſitical. I acknowledg it (and ſhall endeavour to avoid it) That it is too common on theſe occaſions to *Saint* all at their Death, who expreſſed little of *ſanctity* in their lives. It was ſaid of *Julian*, *Idoneus erat dicere Panegyricum diabolo*. He was fit to *Canonize* the Devil; and I have read that *Bruno* an *Italian* did it. This ſhould make us wary in Diſcourſes of this Nature: But where there is real worth, and deeds praiſe-worthy are to be found, to deny the ſcattering a few flowers on the Hearſe of ſuch a Perſon, would be injuſtice both to the living and the dead. There is a generation of men, whoſe eyes are

moſtly

mostly fixed on the dark sides and blemishes of their Brethren, and chuse to represent them to be such always, as possibly they once might find them to be in some particular circumstance of their lives. Concerning such, I shall say no more, than that there are in the world such things to be found, as Envy, Pride, Detraction, evil Surmising, Malice, and Rancour, which like smoak is always driven upon the fairest Faces. I am not so partial as to believe *our deceased Brother* to have lived without his *Humanities* and *Frailties* (let such who have escaped them, throw Stones at him); yet God kept him from the immoralities and gross pollutions of the times and places wherein he lived. Good and wise men have generally determined, That *it is more pardonable to praise a worthy person, even beyond his merits, than to be always raking with the nail in the sores of others, who may justly deserve our reproof and correction.* They are two equal guilts, *to detract from an enemy; and to lavish and be prodigal in the commendation of a Friend.* I hope there is no one here that scruples the commending of the dead, tho our Age abounds with many of that humour, who little scruple the calumniating both dead and living. I am in a streight betwixt two, having much to object both against speaking, and being silent: yet I must not deny our Brother the *Justa defunctorum*, the rights and dues of the dead; I shall say but little, and that (as near as may be) within the compass of my own Knowledg and Observation. Sorry I am, to be an Actor in this mournful Scene; it might better become, and better be done by some other; but providence has made it my task to perform this last Office of love.

We are met to solemnize the Funerals of *ROBERT HUNTINGTON* Esq; a Gentleman as generally beloved as known, who lived much desired, and dies much lamented. My business is not to tell you, he descended from

from an ancient and worthy Family, that is the work of the *Herald*, not of the *Preacher*, and those Escutcheons on his Hearse sufficiently tell that; my task is to blazon a more noble Coat, and to give you those good grounds of hope which we have of his new and better Birth, which are these following.

He was not only a *Frequent*, but a *Reverent* hearer of Gods Word, not easily detained from the publick Ordinances, as we sadly observe in this profane Age many are, who question the Gentility of that man, who goes to Church more than once on Gods day, reckoning him the best bred, and most modish, who is for three Meals a day in his own house, and either none, or but one at most in Gods. O sad and deplorable Age we live in! that by how much the lesser any man lives like a Christian, to be reckoned so much the better Gentleman! If this be the Character of one well bred, and well born, I am sure our Brother must not have it, for he with his, went to the Habitation of Gods *Holiness, and the place where Gods honour dwelleth.*

He was an *Honourer and Encourager* of a Religious Ministry; I have often heard him speak of such who were diligent and faithful in that sacred Office, with great Testimony of respect and veneration, as well knowing the bringing their Persons and Function into disrespect, was the ready way (already attempted by the Debauchees of this Age) to bring their Doctrine into contempt. He valued those most, who preached most to the *Hearts* and *Consciences* of a Sinner, and never disliked a good Sermon because it did not keep time with the glass.

With much sense he expressed his dislike of seeing the *Pulpit* converted into a *Stage*, wherein men vented their Heats and Singularities, and discovered more of Spleen, Pride and Passion, than of being inspired with the Spirit of that Holy Jesus, in whose Name they pretend to come,

and whose mind they profeſs to Reveal and Preach. He judged that Doctrine to be good, which tended to make men ſo, and much abhorred gingling and quibbling, affected Cadencies of Words, and all frothineſs and levity of expreſſion, conceited, faſhionable, and phantaſtical Phraſes; he beſt like thoſe Diſcourſes which preſſed moſt a *holy and ſtrict life* in theſe licentious and profane days, and Catholick and Univerſal Charity in theſe diſtracted and divided times; ſuch which urged men to be at peace with God, and one another. It was a good ſign of a ſpiritual Appetite, that he liked more the ſavourineſs of the Meat, than the garniſhing of the Diſh.

He was *vir ſine plicis*, without *foldings* and *twiſtings*, a true hearted man to his Friend, a ſtranger to that much ſtudied Art of flattering and hating at the ſame time.

In his Converſe and Friendſhip, Cordial and Faithful, without baſeneſs, or low diſſimulation.

I boldly affirm him a man free from revenge. I ſay not, but he had a ſenſe of perſonal injuries, and eſpecially of thoſe that reflected on his name; principally, when they proceeded from thoſe who had *good names* themſelves. What others ſaid, he diſpiſed, but often wiſhed he had been better underſtood by ſome; and that he was not, he bore as his misfortune; yet would not requite them with the like meaſure, but mentioned them with all due reſpect, being always ready to oblige them, and to do them good. Tho he was a man naturally of a great ſpirit and courage, of that perſonal valour, as if nothing but *Steel* had gone to his compoſition, his eyes being ſhut againſt all impreſſions of fear and terror; yet no man more gentle, or eaſie to be intreated, more yielding or deſirous of reconciliation, of which I could give very pregnant inſtances.

I muſt not omit his *exemplary Charity*. It was of the right ſtamp, *conſtant* and *private*. I know it to be diffuſive

ſubſive and large, and very far from Oſtentation. As he did not rob himſelf, (*for I count every Miſer a thief to his own Body*), ſo neither did he rob the poor. Oppreſſion, or withholding the hire of the Labourer will never come within his Indictment. What eſtate God bleſſed him with, was neither procured or enlarged by defrauding or overreaching his neighbour. Whilſt he was a Houſe-keeper and Maſter of a Family, he reckoned more belonged to his *Table*, than they that ſlept under his *Roof*, and therefore with his own hand firſt divided and ſent a Portion to them, before he took his own: And (which I think was hardly known to any but my ſelf), he did as duly furniſh one purſe with money, to diſtribute amongſt the indigent (*tho not begging poor*), as he filled another for his ordinary Expences, and made their Dividend equal with his own. The Age we live in, hath much of the *Lamp* of Profeſſion, but little of the *Oyl* of Charity. 'Tis the ſin and curſe of many rich Earth-worms to have with a *flouriſhing Eſtate*, a *withered Hand*, which they ſtretch not forth to good uſes. It was a ſtartling and rouſing paſſage of St. *Chryſoſtome*, *Feed the hungry while you live, that you feed not the fire of Hell when you die.* 'Tis ſad to drink in a full Cup our ſelves, and not to let one drop to fall beſide, to refreſh the bowels of a poor neighbour.

What he was in his relative capacity, you his Children and Servants can bear me witneſs that *I ſpeak the truth, and lie not*, when I affirm him to have been a tender, compaſſionate and provident Father; and a worthy, kind, and gentle Maſter; *a good friend, and no bad enemy.* Report gives him an honourable Paſs. The Voice of all (as far as it reaches my ears) proclaims him a uſeful good man, a true friend, a juſt perſon, of a moſt obliging Converſation, having pleaſantneſs of ſpirit, without levity; freedom and affability of carriage, yet ſtill with gravity.

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Of what use he was in his publick Station, will best be discovered hereafter; you will know how great the tree that's fall'n was, by the vacuity or void place it leaves behind it, which every slight stick of wood will not supply and fill up.

In short, he lived to a good old Age, he came up to the Standard of *Moses*, Threescore years and ten, and now is gathered to his Fathers, we hope. For not only Charity, but common reason thinketh no evil, where it findeth so many Evidences of good. I close all with a word of Advice and Counsel, as knowing these Solemnities are not *ad juvandas animas*, as a great *Cardinal* upon his single Affidavit would require us to believe; nor are they *mortuorum adjutoria*, as a great Schoolman would perswade us; but they are *vivorum solatia & documenta*, They call upon us to read our own dissolution in this of our Brothers.

Anatomists and Physitians advantage themselves by the Dissection of dead Bodies: So may we by this gloomy Providence improve our skill in the two *great Arts*, of *living Godly*, and *dying Blessedly*. Tho the occasion of this Assembling together is *Mournful*, yet the fruit will be *Comfortable*, if we who survive are forwarded in our preparation for our change, and do something towards our chearful repose in the Grave, without distracting Fears of that King of Terrors; and since no ingredients in the shop of Nature, are sufficiently Cordial to fortifie the heart against this ghastly Enemy, or his Harbingers; it will be no less our Wisdom and Interest, than it is our Duty and Obligation to provide our selves with them, out of that Divine Laboratory of the sacred Scriptures, where in great abundance, and on easie terms they are tendred to us, by him who is the *God of all Consolations*.

FINIS.